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Historical sketch of  
Monmouth Presbytery and its



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HISTORICAL SKETCH

—OF—

MONMOUTH PRESBYTERY.

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# HISTORICAL SKETCH

OF

# MONMOUTH PRESBYTERY

AND ITS CHURCHES.

BY

✓  
REV. JOSEPH G. SYMMES.

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## HISTORICAL SKETCH.

The profligate reign of Charles II drove many of his best subjects from England, Scotland and Ireland to the new world. These were largely Presbyterians; and they gave immediate attention to the founding of churches on their own distinctive principles. And these all had the Scottish type. But they attracted into their folds many from Holland, France, Switzerland and Germany. And to this day, in the older parts of our country, the nationality of the early settlers can be recognized from the names that prevail; wherein Dutch and Scotch names struggle for the pre-eminence. But this diverse nationality does not prevent a harmonious moulding and blending into one homogeneous whole, so grandly suggestive of the final unity of believers in Christ.

But our fathers, careful in planting churches, were not neglectful of an external bond of unity and strength. In 1706 they formed themselves into the Presbytery of Philadelphia; and in 1716 they organized the Synod of Philadelphia. The territory covered by the Presbytery of Philadelphia was divided into four Presbyteries, and these constituted the Synod. The number of zealous, faithful laborers in the Gospel rapidly increased, and churches were multiplied. And this growth increased the difficulties and expense of attending ecclesiastical meetings. This caused further division of territory, and the formation of new relations. But this did not begin until 1732, sixteen years after the Synod of Philadelphia was constituted.

The original Presbyteries were Philadelphia, New Castle, Snow Hill and Long Island. In 1732 Donegal was formed out of New Castle; and the next year East Jersey was

formed out of Philadelphia; and in 1735 Lewes, out of New Castle. In 1738 came the events most interesting to us: The Presbytery of New York was formed out of a union of Long Island with a part of East Jersey; and that of New Brunswick out of Philadelphia and the other part of East Jersey. This last event took place in August of that year. The territory was the middle and northwestern portions of the State. The south belonged to Philadelphia, and the northeast to New York. But we must remember that dividing lines were not very distinctly drawn; and during the period of division, from 1742 to 1758, there was much confusion. At the reunion the boundaries were adjusted, making little change with New Brunswick. Indeed, the boundaries of New Brunswick continued almost unchanged until 1817, when the Presbytery of Newton was formed. This cut off the whole northern part of the State. On the south few changes occurred until 1839, when the Presbytery of West Jersey was formed out of that of Philadelphia. In the same year Raritan was formed out of Newton. Ten years after this, in 1849, the Presbytery of Burlington was carved out of West Jersey, with Allentown and Bordentown from New Brunswick. These changes left New Brunswick with an extended territory; too large, as many thought, for efficient supervision and wise cultivation. This conviction culminated in a petition to Synod, in 1859, for a division. The prayer was granted, and the Presbytery of Monmouth was formed. The change gave the new Presbytery a territory fully equal to that left to the old. Upon the new field diligent and faithful work was performed; new churches were founded, and old ones strengthened. But the arrangement thus made was not destined to abide long. Glorious times were at hand. The unity of believers began to be, more than ever, perhaps, since the days of the Apostles, not only a sentiment, but also a practical reality. Manifestations of this sentiment appeared on every hand. Christians, of every name, have been drawn closer together. And the

influence of this reviving sentiment has been seen in the closer organic union which has been formed between bodies of Christians holding the same system of doctrine and government.

Among these events none was more notable or gratifying than the union between the two largest branches of the Presbyterian family of churches. In 1870 was consummated the event over which Christians everywhere rejoiced. And now we are permitted to rejoice in the prospect that this was only the harbinger of still more glorious things to come in the same direction. But this event, so glorious to the whole Church, wrought out results not so grateful to individuals. In the adjustment of boundaries and ecclesiastical relations made necessary by the union, the former principle of division was reversed. Heretofore it had been thought that small Presbyteries were more efficient than large ones. But now an unwieldy Assembly presented itself; and the only plan that could be agreed upon to meet that difficulty was to form large Presbyteries. And, possibly, we sacrificed a principle to a difficulty; we abandoned the principle of small Presbyteries before the difficulty of reducing the Assembly. Time and experience only will tell whether, when the difficulty is removed, we will not return to the old principle.

But, in the adjustment thus made necessary, Burlington and Monmouth Presbyteries were united, and a slice of New Brunswick was added, Camden being given to West Jersey. If it may not be said that this was a union without the consent of the parties, certainly this may be said, it was without the *approbation* of any of the parties. It was reversing the principle that had hitherto prevailed. But we were all loyal Presbyterians, and we submitted to the decision of the higher powers. And we came together certainly without any animosities towards each other. And we have lived together long enough to know each other; and the more we know each other, the more easy do we find it to obey the loving injunction, "Little children love one

another." Very rarely has any new household dwelt together more harmoniously. And it may be doubted whether we would not soon vote the old principle a mistake, and hold that large Presbyteries are most efficient; we certainly would vote them most agreeable.

But this new Presbytery scarcely has a *history* of its own. It may point to good work already done; but it is too soon even to attempt to set forth the fruits of this labor; and we would not sit in judgment upon ourselves. There seems, then, to be only one thing left for the historian to do, and that is to sketch the history of the individual churches composing the Presbytery.

Please permit, then, first the statement of the great law of the Church's existence on earth, and then a glance at the history in illustration of this law. That law is *growth*. It is essential to the existence of religion in the soul that the believer shall *grow in grace*. It is essential to the existence of the Church on earth that she *shall grow*. This is not merely a truth that is common to all human organizations. It is of the very essence of religion that it be expansive, aggressive, progressive. It is a leaven hidden in a measure of meal—it *must* operate to leaven the whole mass. If it does not, there is no life in it. This is true of the individual, and of the masses. You cannot fill up a church, and then, like a bottle of preserves, seal it up and set it away. The Church, considered either in its collective or individual capacity, *must* grow. And the most critical period for an individual church is when it is *flourishing* and *full*. She must find room for further growth, or decline will ensue.

The history of our churches will show striking and gratifying illustrations of this law of growth. In exhibiting them, after considering the alphabetical and chronological order, it seemed best to adopt the plan of grouping churches together. Here and there will be found original centers of influences—nuclei out of which have sprung the growth of more than one hundred and fifty years. All the later



churches trace their relations more or less directly to the original centers, albeit some of the younger have outgrown the older. The attempt is now honestly made to present the groupings as nearly as possible according to this law of growth.

### SHREWSBURY.

There are at least four churches in this Presbytery that never had a formal organization—Shrewsbury, Tennent, First Cranbury, and Allentown. It seems certain that the first of these points to enjoy preaching was Shrewsbury. In 1672 George Fox, the founder of the society of Friends, paid a visit to the place, and found the members of that society building a meeting house. When or how Presbyterianism was planted cannot be ascertained. But there must have been preaching occasionally by ministers of that persuasion: for in 1734 Samuel Blair began regular ministrations to a Presbyterian congregation already formed. He remained, however, but five or six years. After him the church enjoyed regular ministrations, and had considerable prosperity, until the war of the Revolution. Then its pastor, Rev. Charles McKnight, a zealous patriot, was seized and confined upon a British prison-ship, and died soon after his release. The church edifice, about this time, became dilapidated, and was sold at auction.

From this time the church became almost extinct for nearly fifty years. In that time they had a *stated* supply for only two years. Some neighboring ministers, especially Dr. Woodhull of Tennent, came occasionally to preach and administer the sacraments. The organization was maintained, elders and deacons being added now and then, and occasionally a new member. A few faithful souls remained, and kept a spark alive that afterward kindled to a flame. One of their efforts cannot now be commended. In 1805 application was made to the Legislature for permission to open a lottery to build a house of worship. For some reason

the application failed. But in 1821 they began to build by legitimate means, and finished in two years. The Rev. Horace Pratt had been sent there by a female missionary society at Princeton, and soon new life began to circulate in old veins. Mr. Pratt remained but about four years, and was succeeded by several stated supplies, all of whom gave but a brief period to this field. An effort was made to settle a pastor in 1826, but it failed. In this unsettled state of course the growth was slow.

In 1840 the Rev. Rufus Taylor became the pastor, and seems to have been the first pastor of the resuscitated church. This was the beginning of a new era. This pastorate continued about twelve years. And in the Fall of 1852 the present pastor, the Rev. Thaddeus Wilson, was installed, who enjoys the distinction of being the oldest settled pastor of this Presbytery. Recently the church has improved its appliances for good work by the erection of a fine lecture room.

Here, then, we have a church more than one hundred and fifty years old, much of the time without the ministry, often without officers, and for long periods nearly extinct. Yet the germ of life continued, and is now bringing forth fruit abundantly. The present membership is one hundred and thirty.

### MATAWAN.

Middletown Point is first mentioned as one of the preaching points of Rev. Elihu Speneer previously to 1764, who for a number of years lived at Shrewsbury and exercised a kind of itineracy all along the coast. In 1766 Middletown Point, or Matawan as it was afterwards called, united with Shrewsbury in calling Rev. Charles McKnight from Allentown. But the house of worship was destroyed during the Revolution, and the members scattered.

The house was rebuilt by a lottery, but was rarely used by Presbyterians until 1820, about the time of the resusci-

tation of Shrewsbury. The church was organized, or, if you choose, re-organized in that year. And this fact has close connection with another fact—that Rev. Eli F. Cooley was the first settled pastor. Previous to this the Lord's Supper had been administered but twice since the time of Mr. McKnight.

The church was for twenty years, afflicted with brief pastorates. Father Cooley served for only three years, and was followed by Revs. Clifford S. Ames, George S. Woodhull, and Joseph L. Shafer, until 1838, when Rev. Charles Webster became pastor. It was at the beginning of his period of service that the present church edifice was erected; which has since been enlarged. After serving eleven years he gave place to the longest pastorate, of eighteen years, that of the Rev. John M. Rogers. Then, after two years service by the Rev. James O. Denniston, came our lamented brother, J. H. Kaufman, whose brief pastorate, loving and successful, is memorable chiefly for its sudden and impressive termination; the summons finding him in the pulpit, endeavoring to join in singing "The Saviour's matchless worth," whence he passed to sing that worth "in loftier, sweeter notes" than mortals ever heard.

The present pastor, the Rev. J. M. Anderson, was settled in May, 1874. A regular growth had been the feature of the church's history. The only exception was that in the last year there was an accession of nearly fifty on profession of their faith. Very recently the erection of commodious lecture and Sabbath school rooms have added to the facilities for good work. The present roll includes one hundred and ninety-seven names.

#### RED BANK.

The church at Red Bank was organized in June, 1852, by the Presbytery of New Brunswick, and was constituted of twenty-seven members, taken wholly from Shrewsbury.

Mr. F. Reck Harbaugh, a licentiate of the Presbytery of New Brunswick, was ordained and installed first pastor in October of the year following. The present church edifice was erected in 1856, under the pastorate of Rev. William Scribner. The usual vicissitudes of struggles and discouragements attended the history of this church, until 1863, when it had become a serious question whether it could survive. Then the Rev. Dr. D. V. McLean was called to the pastorate; and within a few months the incubus of debt was removed, and a parsonage was built.

The church then entered upon a period of growth and prosperity that has continued ever since. Along with this financial prosperity there was also rapid spiritual development, both of which were checked by the sudden death of Dr. McLean, in November, 1869. But the flock was not long without a shepherd, and in the June following the good work went on under our lamented brother, J. R. Hamilton. Declining health soon constrained him to resign, a decline which quickly ended in death. Then, by a striking Providence, in just twenty years from his first settlement there, the present pastor, the Rev. F. Reck Harbaugh, was recalled. "Peace has been within their walls, and prosperity within their palaces," until "the place of their habitation has become too strait for them," and they are now considering plans for enlarging their borders. The present roll includes one hundred and seventy names.

#### OCEANIC.

The church of Port Washington was organized by the Presbytery of Monmouth in April, 1861, constituted of members from Red Bank and Shrewsbury. In the Fall of that year Mr. Albert B. King was ordained and installed the first pastor.

Two pastors died in succession—Rev. Alexander Clements, in 1868, and Rev. James McFarlane, in 1871. Then



the church had stated and occasional supplies until June, 1874, when Rev. Charles S. Newhall took the charge, and remains until this day, although he has never been installed. The church has struggled through difficulties and discouragements. But there are now many hopeful signs of growth. Since the opening of the Shore Railroad there has been a rapid increase of the population of that whole region. The village and church have recently taken on a new name, Oceanic. The membership has increased three-fold within the last three years, and now numbers forty-four.

In close proximity to Oceanic a watering-place by the sea has sprung up, called Sea Bright. Here, by private liberality, a chapel has been built, and public worship maintained part of the time. This chapel is soon to become the property of the Presbytery by deed of the private owners. And it is hoped that the spiritual growth may keep pace with the material.

#### TENNENT.

In 1685 a band of Presbyterians, who had suffered in the bloody persecutions of Charles II, were shipped from Scotland to be sold as slaves in the Colonies. But their captain died, and his successor determined to take his cargo to Virginia, as likely there to find the best market. But a tempestuous voyage drove them into Perth Amboy; and, being set free by the authorities, they determined to locate in New Jersey. Many of them settled in Monmouth county. True to their extraction and education, they gave immediate attention to religious privileges. They formed themselves into a church as early as 1692, and probably had built a house of worship before that time. They called their church Freehold. Among their number was John Boyd, who was possibly licensed to preach in Scotland. At least he appears as ministering to that people in 1706. In December of that year he was ordained in his own "public

meeting house," by the newly formed Presbytery of Philadelphia—the first minister ordained by this first Presbytery. After two years steps were taken to have him regularly installed, when he died.

Then for twenty years Rev. Joseph Morgan ministered to that people, though it is not certain that he was installed. On his leaving them the people were sadly divided, and "there seemed no hope of their ever settling a minister." But a marked Providence sent them John Tennent, certainly the most saintly of the five of that name who made such a deep impression upon the early history of Presbyterianism in this country. He was settled at Freehold in 1730, and was probably the first pastor. A decided change immediately followed. In that same year steps were taken for the building of a new house of worship. It was near the site of the present building.

John Tennent died in two years, and was succeeded by his brother William, the most famous of the four remarkable brothers. Immediately a parsonage farm was purchased; where William Tennent resided during his nearly half century pastorate; and which was, in part, the scene of the battle of Monmouth.

Such was the prosperity attending the labors of the two Tennents that in 1750 it was deemed necessary to build a larger house of worship. And the present edifice was erected, almost precisely as it is to this day. It is to be hoped that before this building is too far decayed it may be hermetically sealed up in a glass case, to be seen by future generations, a landmark, and a monument of the early days of Presbyterianism. It stands not only as a monument of the church, but is also to be venerated for having seen the clash of arms in one of the most important battles of the war of Independence.

This church, blessed with an unusual succession of able and godly men for pastors, still brings forth fruit in old age—a *green old age*.

Succeeding the nearly half century of Tennent came another half century pastorate under Dr. John Woodhull, not only a teacher of the people, but also a distinguished teacher of teachers. Then came briefer pastorates under Revs. Job F. Halsey, Robert Roy, D. V. McLean, J. Clark, L. H. Van Doren and Donald McLaren, under whom there was constant and healthful growth. The present pastor, the Rev. A. P. Cobb, was installed in August, 1863. Very shortly after his settlement he had purchased the parsonage property and refitted and enlarged it, when, before the furniture was arranged in it, a fire consumed the whole, and with it all the records of the church.

For more than one hundred and fifty years called "Freehold," the name was changed only a few years since, and now it bears, most appropriately, the name of "Tennent Church." It embraces within its broad bosom more than four hundred and fifty souls.

### FREEHOLD.

Though it is doubtless true that the first interior settlement in Monmouth county was made around the Tennent Church, it was not the most important point. In Colonial times a point two miles southward had secured the importance of the seat of justice, and for many years the best known name was Monmouth Court House. In early times Monmouth county covered a vast extent of country. But, however counties were carved out of her territory, Freehold retained the seat of justice. Its vicinity to the venerable Tennent Church must have been the only reason why the origin of a Presbyterian Church there was of such recent date. However that may be, it was not until Dr. McLean's pastorate at Tennent that a movement was made in that direction.

In 1835 the people of Freehold determined to erect a house for the convenience of public worship, not intending

to form a separate organization. The next year they secured a legal incorporation. And in February, 1838, they were organized by the Presbytery of New Brunswick, calling themselves the Village Church of Freehold. There were thirty-two members, taken wholly from the Tennent Church. But more were speedily added from other churches, and especially from the First Church of Howell, which was dissolved about that time. In November of the same year, 1838, the Rev. D. V. McLean was installed their first pastor. The church grew rapidly under his ministry of twelve years; when he was succeeded by the Rev. Samuel D. Alexander, during whose ministry the house of worship was enlarged.

The present pastor, Rev. Frank Chandler, was installed in May, 1857. The rapidly growing town and steadily increasing congregation soon proved the house of worship too straitened. And in the memorial year, 1870, it was resolved to undertake the building of a new house in another location. The plan adopted was a great undertaking; but the people responded to the call in a very generous manner, and in 1874 were permitted to dedicate the work of their hands to the worship of Almighty God. With a commodious house of worship, and convenient Sabbath school rooms, we may hope this church enters on a new career of prosperity and usefulness. The present membership is three hundred and fifteen.

#### ENGLISHTOWN.

History repeats itself. Sixteen years ago in Englishtown, a village two miles from Tennent, on the side opposite to Freehold, a house was erected for the convenience of public worship, not intending, at once, a separate organization. But last year the time seemed to have come for such a movement. And in December last a church was organized there, by the Presbytery of Monmouth, with more than



seventy members. Having a church building out of debt, and with a subscription before organization nearly enough to cover current expenses, the prospect certainly seemed promising. But immediately after that event they were able to secure the services of the Rev. Donald McLaren, once pastor of Tennent, who is now acting as stated supply. And the hope for a self-sustaining church is bright.

### MILLSTONE.

Among the out-stations of the older churches Upper Freehold soon became an important point. As early as 1785 there was an arrangement by which the pastors of Tennent, Cranbury and Allentown held regular services there. But the Tennent pastor, Dr. John Woodhull, took special interest in this work, and secured regular preaching from Rev. Joseph Clark, who had been one of his students of theology. But Mr. Clark was settled in Allentown in 1788; and the supplies by the three pastors mentioned continued until 1826. During Mr. Clark's ministry a plot of ground was purchased, and a house of worship commenced. This was on the spot where the present edifice now stands, and forms part of the same.

In 1826 the Presbytery of New Brunswick organized a church, the young Cranbury pastor, Rev. Symmes C. Henry, acting as the committee. There were thirteen members. It was organized as the Church of Upper Freehold, but the name was changed afterwards to Millstone. The new church was both fortunate and unfortunate in securing the services of Rev. William Woodhull as first pastor; who was a grandson of Dr. John Woodhull. Under his ministry in five years the membership ran up to near two hundred. But the pastor was then silenced for intemperance. Soon, however, he was restored; but had scarcely resumed his work when he died. Rev. L. S. Beebe and Rev. William S. Betts filled two brief pastorates, and were succeeded in 1841 by Rev. C. F. Worrell. The member-

ship had dwindled to forty-three at the beginning of his labors. At the close of this pastorate of twenty-six years there were two hundred and twenty-four members. And in the meantime contributions had been made to the membership of Manalapan and Hightstown churches. A parsonage farm had been purchased in 1850, but was lost to the church during the brief and troubled pastorate of Rev. D. Loekerby, growing out of causes arising before his time.

In November, 1873, the present pastor, Rev. George W. McMillan, took charge. He found the church reduced to seventy-six members, very heavily in debt, and greatly discouraged. The Head of the Church bestowed His blessing, and now the debt is nearly paid, and the membership is one hundred and eighty.

#### MANALAPAN.

When the people of God refuse to obey the law of growth and go forth to build up new walls, the Lord often casts an apple of discord among them and compels them to separate. So it was with the church of Millstone. In 1856 some of the members of that church petitioned the Presbytery of New Brunswick for a new organization. Meantime a building was in course of erection. And in July of that year the unusual combination was witnessed, the Manalapan Church was organized and the house of worship dedicated in the same service. Rev. Dr. Henry, who had laid the corner stone, preached on this interesting occasion. In the Spring of the next year, 1857, Rev. John L. Kehoo was ordained and installed the first pastor. After seventeen years of most faithful, laborious and successful labor, ill health compelled him to resign his charge.

There were forty-eight original members, drawn chiefly from Millstone, but supplemented from Cranbury and Tenent. The new enterprise received a gracious baptism of the Spirit in its infancy. The first report made to Presbytery reported forty-five received on examination. In

December, 1874, the present pastor, Rev. George Warrington, was installed. And within a year the seal of the Spirit was set to his ministry, and more than one hundred souls were added to the church on profession of faith in Christ. And now, with all animosities buried, the mother and daughter rejoice together over what God hath wrought. His hand was in the separation, and His blessing has rested upon both homes. The Manalapan membership is two hundred and eighty.

### CRANBURY FIRST.

The Church of Cranbury is one of those whose beginning runs back into the dim and shadowy past. Whatever else our fathers did or did not do, they failed to keep accurate records. Joseph Morgan, the pastor for twenty years of Freehold (Tennent), writes to Cotton Mather, in 1733, that "formerly there had been no Presbyterian congregations within twenty miles of Freehold on the north. Our ministrations were as little desired as enjoyed; but now new congregations are formed, Allentown and Cranbury, where formerly the people thought us as bad almost as the Papists."

The first settlers of Cranbury came principally from England; joined very early by others from Scotland and Holland, and also by some of that precious cargo of Presbyterian slaves from Scotland. Settlements began as early as 1680. In 1736 a mill was built on Cranbury brook, which was the nucleus of the village. But some time previous to this, when cannot be ascertained, a house of worship had been erected higher up the stream, four miles east of the site of the village. In this probably the Episcopalians took the lead. But, however this may be, *fraternity* or *necessity* induced them to unite in the building and the occupancy with the Presbyterians. This house has long since disappeared, its only memento a neglected cemetery. In 1740, by advice of Presbytery, an amicable separation

was arranged, and the Presbyterians built a new house near where the building of the First Church now stands. There seems to have been a fully organized church as early as 1734, for in that year a call was extended to the Rev. Samuel Blair. The next appearance of the people of Cranbury was as suppliants for supplies at the first meeting of the Presbytery of New Brunswick, in 1738, when Gilbert Tennent was sent to them. And they constantly appear in the same character until 1744, when the Rev. Charles McKnight was settled over the united congregations of Cranbury and Allentown: Mr. McKnight residing at Cranbury, probably in the house still standing there. But he could not reside here in peace. There was a contest for his residence between the two places, which was only ended in 1756 by Mr. McKnight taking sole charge of Allentown.

Cranbury depended upon supplies until 1762, when Rev. Thomas Smith became the pastor. Since that time, for one hundred and fifteen years, the pastoral office has been vacant but two and one-half years, all the vacancies put together. Another remarkable fact—who will say it is not directly related to the other?—is that the growth of this church has been constant and steady. The records are very imperfect back of the year 1800. But for these seventy-five years the admissions to the church have averaged nineteen, and seldom below ten in any one of these years. Then, in addition to this steady growth, there have been several periods of large ingathering, notably in the years 1828, 1858, 1870, and 1875.

In 1758 the property where Mr. McKnight had resided was purchased for a parsonage, together with one hundred and fifty acres of land. The parsonage and half the land is still owned by the congregation. A new house of worship was built in 1789, which, much enlarged, is the one now occupied. Revs. Gilbert T. Snowden, George S. Woodhull and Symmes C. Henry were the successive pastors. The history has been marked by long or peaceful pastorates. Counting the present, there have been but six



pastors in one hundred and thirty years ; and three of them are buried among their people. The present pastor, the Rev. Joseph G. Symmes, was installed in May, 1857.

The old Cranbury Church has been a prolific mother of churches, no less than eight having been formed, in whole or in part, out of her membership. Her roll now embraces four hundred and forty names.

### CRANBURY SECOND.

Some of the earliest churches formed out of First Cranbury are not in connection with Monmouth Presbytery. The first to be named in this connection, as exemplifying the law of growth, is Second Cranbury. In the old church there had been a remarkable period of growth, covering three or four years, up to 1830. This enlargement necessitated increased accommodations. But over this question grew up a controversy, whether it should take the form of a new building, or an enlargement of the old. The question could not be settled until the parties had imitated the example of Abraham and Lot ; they separated. The advocates of a new building went out and built a new one : the advocates of enlargement remained and carried out their projects. It was seen immediately that the Lord's hand was in the contest, *driving* His people to do what they should have done *voluntarily*. If there was any bitter feeling in the separation, it has long since been buried, and mother and daughter most cordially thank God together for what His hand hath wrought.

In 1837 a new building was begun, and in June of the following year the Presbytery of New Brunswick organized a church and dedicated the new edifice, Drs. Miller and Comfort acting as the committee. Almost immediately a handsome parsonage property was built. The new enterprise was most fortunate in securing the services of Rev. Joseph W. Blythe, who began his labors almost immedi-

ately, but was not installed until the next Spring, 1839. The blessing of God rested upon his labors, and many were gathered in, and especially in the earlier years of his ministry. Suddenly resigning his charge in 1856, he was succeeded by the Rev. Thomas D. Hoover, a most zealous and earnest preacher, and a sympathetic and successful pastor. At the beginning of his pastorate the house of worship was enlarged. And, better than that, rather as the cause of that, a great blessing attended his labors. He died suddenly, while attending the meeting of the General Assembly, in Cincinnati, in 1867.

After a brief pastorate by Rev. J. B. H. Janeway, he was succeeded by the present pastor, Rev. Joseph S. Van Dyke, in May, 1869. The very beginning of Mr. Van Dyke's ministry was marked by a large blessing; and the succeeding years have also been attended by tokens of Divine favor. The present membership is three hundred and three.

### JAMESBURG.

The Cranbury pastors have always done much itinerant work, preaching in the region all round about. Among the most prominent of the points thus occasionally supplied is Jamesburg. It is on record that for more than one hundred years all the neighboring pastors preached at this point. But thirty years ago the place began to grow more rapidly into prominence. And as this material growth advanced, the desire increased for more regular means of grace. The struggles and self-denials to secure this blessing cannot be recounted, but they culminated in a petition to the Presbytery of New Brunswick for an organization in 1854. The object was effected in June of that year, the two Cranbury pastors, Henry and Blythe, taking part in the services of the occasion. The early members were nearly all from the Cranbury churches.

A house of worship was dedicated three weeks after the organization, and in May of the next year, 1855, Mr. J.

Halstead Carroll was ordained and installed the first pastor. The new enterprise was watered with the dews of grace, and large accessions were received. In three years our good brother, Rev. William M. Wells, succeeded to the pastorate, and performed eleven years of laborious and successful work. During his service the church edifice was enlarged.

The present pastor, Rev. B. S. Everitt, was installed in January, 1870. During his pastorate the house of worship was again enlarged, the parsonage refitted, and the blessing of God has attended the means of grace in a marked manner. The seed for a hundred years is bringing forth abundant fruit. The roll embraces four hundred and twenty-seven names.

### HIGHTSTOWN.

In 1788 the Baptist Church, which had been established in Cranbury forty years before, was removed to Hightstown. There it rapidly grew into a strong and flourishing congregation. This fact, doubtless, long delayed the establishment of a Presbyterian Church in that place. But occasional preaching by Presbyterian ministers was long maintained, and especially by the Cranbury pastors. But finally the interest became so strong that, just as the longest pastorate of the Cranbury First was closing, a movement was made to establish a church in Hightstown. An organization was completed by the Presbytery of New Brunswick in May, 1857. The majority of the first members came from Cranbury First; but Cranbury Second and Millstone also contributed their quota. And a building was commenced immediately. In December of that year Rev. R. Taylor was installed first pastor. In the succeeding June a fine and commodious house of worship was dedicated.

In June, 1862, Dr. Taylor was dismissed, and was succeeded by Rev. S. S. Shriver, who, in addition to his

pastoral work, performed very great and unrequited labor in connection with the founding of the Van Rensselaer Memorial Institute. But it should be stated that the church at Hightstown has had no connection with the Institute.

In November, 1869, Rev. J. B. Davis was installed pastor, and continues in that relation to this day. The next year witnessed the erection of a large and comfortable chapel for lectures and Sabbath school. Last year there was a large and encouraging ingathering; and the present membership is two hundred and thirty.

#### DAYTON.

Another of the outlying preaching stations of the Cranbury pastors was Cross Roads. And, in addition to this regular service, there was maintained a weekly prayer meeting, which, by the devotion mainly of one man, was, perhaps, never omitted once in twenty-five years. About ten years ago it became very manifest that the Lord attended these meetings. The neighboring ministers came in, but the prayer meeting character of the services was maintained. One result was that something like one hundred souls professed their faith in Christ, in the surrounding churches, but mainly in those of Cranbury. Another result was that the people began at once to ask for a church of their own. After long consultation their desire was realized, and the Presbytery of New Brunswick organized a church in October, 1869. And the inhabitants of the community having changed the name of the place, they took the name of Dayton Church.

Of the fifty-eight original members, forty-six were from the Cranbury churches. These churches, having reached that critical period of "full and flourishing," the pastors and people fully agreed to give the new enterprise a hearty God-speed and substantial assistance. Two consequences followed: the young church started self-sustaining, and in

six months more than twice as many had been added to the old churches as they had dismissed. The blessing of God came down upon the new church, even before they had secured a pastor, while Rev. J. H. Schofield was acting as supply. In May, 1870, the Rev. J. W. Hubbard was installed first pastor. A house of worship had been begun before the organization, and was dedicated in August, 1870. A pleasant parsonage was also built the same year.

The present pastor, the Rev. A. Westveer, was installed in December, 1875, and is receiving tokens of the Divine favor. The present membership is one hundred and sixteen.

#### SOUTH AMBOY.

From its situation, if for no other reasons, South Amboy was, and must continue to be, a place of importance. The character of the population, however, that was attracted hither was, for the most part, such as did not demand the means of grace, and especially as administered by Protestant hands. But efforts had been made from time to time, by Rev. George C. Bush, and others, to plant a church here. But they were successful only to the extent of sowing the good seed; though from the changing and transient character of the population the seed was much hindered in taking root. But the coming of a layman (A. H. Van Cleve, Esq.,) to be head of the railroad interests centered there, was the beginning of a new era. Through his exertions a church was organized by the Presbytery of New Brunswick in 1864. In October of the next year Rev. W. E. Westervelt was settled as the first pastor. He was largely occupied, during his pastorate, with the building of a church edifice. This was accomplished, and in February, 1868, a commodious and substantial building was dedicated to the worship of God. The church has suffered greatly from the transient character of the population. But hopeful foundations are laid, and we may safely trust that with God's blessing the good work will be successful.



After a brief pastorate by the Rev. John Brash, the present pastor, the Rev. R. J. Burt, was installed in June, 1872. Amid many discouraging circumstances, chiefly from many removals from the place, he has been permitted to see the blessing of the Lord resting upon his labors. The present membership is sixty-four.

### ALLENTOWN.

The province of West Jersey was settled, to a very large extent, by the followers, or at least the co-religionists, of William Penn. The Friends early took possession of the regions around Allentown. But the seeds of Presbyterianism were early introduced, probably by some of that cargo of Scotch martyrs. To these were added Hollanders coming from East Jersey. Morgan, the pastor at Freehold from 1708 to 1728, preached here, but met with a cold reception from the Friend element. But occasional preaching was enjoyed until about 1722, when Morgan procured the settlement of John Walton among them. They seem then to have had a house of worship. The preaching of Walton was attended with wonderful success. Morgan writes, "He had like to have brought over all the people to our way." But he was very erratic, and soon fell under serious charges, under which he seems to have ceased to be a Presbyterian minister.

The little church was greatly distracted, and remained vacant until 1730, when Eleazer Wales settled among them. He remained but four years, and thence the church depended upon occasional supplies, until 1744, when they united with Cranbury in settling Rev. Charles McKnight. In that year they secured a lot for a church and cemetery. On this a brick structure was erected in 1756, which remained until 1837. A glebe was purchased, in 1752, containing at one time two hundred and fifty acres. This has lately been sold, the church holding only a parsonage.

Toward the latter part of the last century Allentown was associated with Nottingham, or Hamilton Square, in support of the ministry ; but since 1840 has stood alone.

This church has suffered from short pastorates and long interregnums. From Mr. McKnight's departure, in 1766, to the end of the century, they had three pastors, Revs. William Schenck, George Faitoute and Joseph Clark, serving fourteen years, and twenty years vacancies. Then came a twenty years' pastorate, Rev. John Cornell ; when he was succeeded by Rev. Dr. Henry Perkins, who served from 1820 to 1864. Venerable in years, and crowned with honor, he continues with us to this day, spending the evening of life among the people he so long served. In his time the venerable edifice erected by the fathers gave place to a new one, which has since been enlarged ; and even thus extended it approaches the perilous ground of "full and flourishing." This long pastorate was succeeded by two short ones, those of Revs. K. P. Ketchum and L. M. Colfelt.

The present, and tenth, pastor, the Rev. George Swain, was installed in November, 1874. And certainly his term of service begins under promising circumstances. The church numbers two hundred and fifty communicants.

#### BORDENTOWN.

Bordentown had been a preaching station in connection with Allentown in the days of Charles McKnight. And the successive pastors of Allentown continued these occasional supplies. But it was not until 1848 that successful efforts were made to establish a Presbyterian Church. Then the Rev. Alden Scovel was stationed there as the principal of a classical school. Through his labors in that community and his efforts in the Presbytery of New Brunswick, a church was organized in May, 1848, Dr. Perkins acting as chairman of the committee. Mr. Scovel was at once secured as stated supply, and, in connection with his

school, held this relation until 1861. During this period a house of worship had been erected and dedicated, free from debt.

The church was served by stated and casual supplies until May, 1866, when Rev. Joseph Greenleaf was settled as first pastor. During his pastorate the old edifice was sold, and a new one was erected, more commodious, and more favorably located. This enterprise involved the congregation in a debt which would have swept it out of existence, probably, but for the wise and generous assistance of two Trenton gentlemen, George S. Green and Joseph G. Brearley. By them it was held while more strenuous efforts were made to lift the debt. Then came Rev. Dr. R. Taylor, and in a brief pastorate of less than a year the great feat of paying the whole debt was accomplished.

A more prosperous career immediately opened up. The church is now without a pastor; but with the prospect of speedily settling one the future is full of promise and encouragement. Mr. Oliver A. Kerr, of the theological seminary at Princeton, has been called to the pastorate. The membership is one hundred and fifteen.

### CREAM RIDGE.

Among the out-stations of Allentown the Cream Ridge neighborhood was long deemed an important point. A plot of ground, occupied by a Baptist Church which was removed to Imlaystown, was offered to the Presbyterians by Mr. Daniel Tilton. It was accepted, and on it a house of worship—the present one—was built in 1858. Rev. Dr. Perkins, of Allentown, preached in this building for six years on alternate Sabbaths. And with other help preaching was maintained every Sabbath for part of that time.

In 1864, when Dr. Perkins's relation to Allentown was dissolved, the Presbytery of Burlington effected the organization of the Cream Ridge Church, with twenty members.

Mr. B. H. Withrow was ordained and installed first pastor in August, 1864. That relation continued five years, and was dissolved at Mr. Withrow's request. Shortly after this Cream Ridge and Plumstead Church at New Egypt were united in one pastoral charge, and in September, 1869, Mr. William G. Cairnes was ordained and installed pastor. It is said this was the last service of this kind performed by the Presbytery of Burlington. The relation between these two churches ceased in 1870, and Mr. Cairnes continued pastor of Cream Ridge, until, at his request, his relation was dissolved in July, 1876. Since which time Cream Ridge has depended upon occasional supplies, until now she has fixed her choice upon a new shepherd, Mr. E. E. Moran, of Princeton Seminary. Her roll now embraces fifty-nine names.

#### PLUMSTEAD.

The Rev. George C. Bush commenced preaching in the "Old Harrison School House" in the Spring of 1845, and in connection with this service conducted a Sabbath school, which was very prosperous. Towards the close of that year there was sufficient interest developed to justify the attempt to build a house of worship. Meantime, in April, 1847, a church was organized, called the Plumstead Church of New Egypt. It consisted of eleven members. In the succeeding April the house of worship was dedicated. During that and the following year there was considerable interest developed, and a number were added to the church. In 1850 Mr. Bush left them; and then for several years there were only supplies from neighboring ministers. Good service, of this character, was rendered by Revs. J. B. Davis, William B. Curtiss, J. A. Blauvelt, J. E. Miller and B. H. Withrow.

In September, 1869, the Rev. William G. Cairnes was installed as the first and only pastor, in connection with Cream Ridge. After him came Rev. A. Mareellus for three

years as stated supply. Now the church has united with Cream Ridge again in calling Mr. E. E. Moran. The membership is thirty.

### BURLINGTON.

The city of Burlington was founded by the Friends, and for a long time they exercised a controlling influence over all its affairs. It was long the seat of government for West Jersey, and the official residence of the last Colonial Governor, William Franklin. And for a long time it was the rival of Philadelphia. But members of the Church of England came in, and Queen Anne liberally endowed an Episcopal Church called St. Mary's. These facts very naturally made Burlington the seat of Episcopal authority, and it has long been the residence of a bishop. But all these facts were unfavorable to the planting of Presbyterianism, the mean between forms and no forms. Nevertheless in 1836 the influences and movements in this direction culminated, and the Second Presbytery of Philadelphia organized the Church of Burlington, with nine members. They immediately secured the services of Rev. Dr. Cortlandt Van Rensselaer, a man whose memory is precious not only in this community, but also throughout the whole Church of God. He was called in August, 1836, but was not installed until the following June. Shortly thereafter their first house of worship was dedicated. But this first pastoral relation was of short duration, being dissolved in May, 1840. Yet Dr. Van Rensselaer continued their wise and steadfast friend and liberal benefactor to the day of his death. Then for more than ten years three stated supplies ministered to the church, namely, Revs. Eliphalet Bosworth, Theodore L. Cuyler, and John B. Ripley. For the second pastor Rev. R. B. Westbrook was installed in October, 1852. In quick succession he was followed by Revs. F. Reck Harbaugh and John Chester, until 1864, when the present pastor was installed.



The present edifice was erected soon after the enterprise was started, but was enlarged in 1865. The year before this enlargement a suitable and well located manse had been purchased, mainly with a legacy that had been bequeathed by the first pastor for that purpose.

It is not surprising that the founder and patron of parochial schools should have one especially under his own care. Dr. Van Rensselaer early founded such a school in Burlington. It was not until 1853 that it was taken under the care of the Session. Its founder made certain provisions for it in his will. A new building was erected for it in 1873; and last year it was re-organized on a higher grade, and named Van Rensselaer Seminary.

The present pastor of the church, Rev. Edward B. Hodge, was ordained and installed in April, 1864. During this time the growth has been constant and steady. One fact is worthy of special note, all renting and selling of pews was abolished in 1872. And the report claims that the effect has been excellent. The present membership is one hundred and seventy-eight.

### MOUNT HOLLY.

The Friends, who had founded Burlington, spread out in every direction, and very early made a settlement a few miles to the eastward, on the Rancoeas. They called the place Bridgetown, from the fact of possessing a bridge across the river. When the Indians among whom the Brainerds labored began to scatter or disappear, John Brainerd removed to Bridgetown. This was about 1759. He divided his time between his scattered Indians and the whites. And so there gradually grew up a Presbyterian Church. A house of worship was built, having a burial plot attached to it. During the Revolutionary war Brainerd took an active part, like all Presbyterians, on the side of his country. When the tide of war swept over that part of the

country he felt obliged to retire, and went to Deerfield, where, before the war was over, he died. His church was burnt by the British, and his flock scattered. About this time another Bridgetown began to loom up in the southern part of the State. And because it was older, or had grown more rapidly, or because they were more peaceably inclined, the good people of our Bridgetown gave up the name: and casting their eyes upon a goodly mountain hard by—the highest point of ground in Southern Jersey—covered with holly trees, they took the name of Mount Holly. And in 1796 they captured the county seat from Burlington.

When the storm of war was past, the Presbyterian Church did not revive with the town. The little flock dwindled still; and presently the church became entirely extinct. It remained in this state until about the year 1833, when Rev. John Plotts came to Mount Holly to establish a classical school, and in connection with this work preached as he had opportunity. He found established, and continued, Presbyterian services in the upper room of his academy. He died in 1839, and within three months afterward a Presbyterian church was organized by the Presbytery of New Brunswick. Revs. Charles Hoover, W. R. S. Betts and Robert Earp served brief terms as stated supplies. And in 1845 Mr. Samuel Miller took the charge. A house of worship had been erected, and in December of that year Mr. Miller was ordained and the house dedicated at the same time. Mr. Miller was not installed as pastor until 1850.

When this church was organized they obtained, by special act of the Legislature, the old Brainerd burial ground, but afterwards sold it to the Methodists. Mr. Miller, in connection with abundant labors in the Gospel in the region round about, founded and maintained the West Jersey Collegiate School. Dr. Miller was dismissed at his own request in 1873. And the present pastor, Mr. R. Randall Hoes, was ordained and installed in July, 1875. The membership of the church is now one hundred and forty-four.

## COLUMBUS.

The church at Columbus was organized by the Second Presbytery of Philadelphia, in 1835, and is, therefore, nearly coeval with that at Burlington. In 1845 Columbus was transferred to the Presbytery of West Jersey. Only occasional supplies could be secured during the first ten years. Then for twenty years, and almost without compensation, the Rev. Dr. Samuel Miller, of Mount Holly, supplied the pulpit. A house of worship was erected in 1836. The Rev. Henry S. Butler was installed as first pastor in October, 1866, in connection with the church of Providence. Mr. Henry R. Hall was ordained and installed pastor, in May, 1869, by the Presbytery of Burlington. He was afterwards installed over the church of Plattsburgh. And in this relation he still continues. The present membership of Columbus is thirty-four.

## PLATTSBURG.

In 1844 the Church of Plattsburgh was organized by Revs. Isaac V. Brown and Robert Earp. Afterwards they reported their act to the Presbytery of New Brunswick, and the name was entered on the roll. In the same year the present house of worship was erected. For many years Plattsburgh was associated with various neighboring churches, and had temporary or stated supplies. In 1869 the Rev. H. R. Hall, who had been installed as pastor at Columbus, became stated supply. But in 1872 Mr. Hall was also installed as pastor at Plattsburgh. In 1868 the membership was two : now it is twelve.

## PROVIDENCE.

In the Summer of 1863 Rev. John Chester and Rev. John P. Robins began preaching at the village of Bustleton, near

Burlington, preaching and holding Sabbath school under a large tree still standing. During that Fall a house of worship was erected, and dedicated free from debt in December. A year of missionary labor was given to the field by Mr. L. R. Fox, then just from the Seminary. In October, 1865, the Presbytery of Burlington organized a church there called Providence Church, three-fourths of the original members being of the family of Mr. David Styer, who is still the only elder there.

After a few months' service from Mr. P. B. VanSycel, Mr. Henry S. Butler was ordained and installed first pastor in October, 1866. This relation lasted but two years, since which time the church has been in charge of Rev. E. B. Hodge, who, with the aid of Rev. Mr. Robins and of theological students, has been able to maintain regular services. These labors have been greatly blessed during the last year, and twenty-eight were added, on confession of their faith, at one time. This people feel greatly favored in being permitted at the present time to enjoy the services of the Rev. L. R. Fox. The present membership is forty-two.

### JACKSONVILLE.

The church at Jacksonville was organized, of twelve members from the church at Columbus, in October, 1871, mainly through the exertions of Elder John Scott. Efforts were at once put forth to erect a house of worship. And one was finished and dedicated in January, 1873. They have never yet had a pastor, but services have been regularly maintained by young men from Princetown, whose services, here and in neighboring churches, have been invaluable. Recently they have been permitted to enjoy the labors of Rev. L. R. Fox, who, residing in Burlington, has done good work in the country round about. The membership is thirteen.

## BEVERLY.

The first Presbyterian services ever regularly held in Beverly were conducted by the Rev. Mr. Osborne, of Philadelphia, in 1834. These services, which continued for a few months, resulted in the organization of a church, but it was an Episcopal church. They built a house of worship the next year. Presbyterians held but scattered services until 1850, when Rev. M. L. Hofford procured the organization of a church, and supplied its pulpit, in connection with his conduct of a school, for several years. In 1853 a N. S. Presbyterian church was organized, and for five years was served by Rev. Charles Boyter. In that year Presbyterians bought their house of worship of the Episcopalians. And in 1862 the O. S. church was merged into the N. S. The Revs. C. K. Bliss and D. G. Mallery served brief pastoral terms.

In 1870 Rev. A. H. Fullerton was installed pastor, and rendered two years' very effective service. This church had then reached the crisis in her history. In 1872 the present pastor, Rev. J. H. McIlvaine, began his labors, and in June of the following year was ordained and installed. But the time had come when a larger house of worship was imperatively demanded. After much deliberation, and with many misgivings, the work was commenced, impeded by a difference of opinion as to its location. But in December, 1873, the new building was dedicated. This point was not reached without incurring a heavy debt. This was a great incubus, but in 1875 an effort was made to remove it. That effort was entirely successful. And it is thought that the educating influence of the *voluntary* system contributed to the accomplishment of this result. Since then the growth has been rapid, and the future is promising. The present membership is one hundred and seventy-six.



## FAIRVIEW.

The Rev. M. L. Hofford, while conducting a school at Beverly, preached in the country around, as he had opportunity. In 1867 he commenced regular services at Fairview. The interest thus awakened led to the formation of a church, in December of that year, by the Fourth Presbytery of Philadelphia. The next year, 1868, a house of worship was erected, and dedicated in September. And very soon after this the debt remaining was liquidated. The Rev. M. L. Hofford continued to act as stated supply until November, 1872, when he was installed pastor over Fairview and Delanco. This relation was dissolved in November, 1876. A flourishing Sabbath school has been sustained from the beginning.

This point, together with Riverton and Delanco, has the prospect of securing again regular ministrations. And a field both interesting and promising is thus opened up to our coming brother, Rev. J. R. Sanson. The membership of Fairview is thirty.

## DELANCO.

Another of these points is Delanco. In the Spring of 1872 there was no public service in the M. E. Church, and a union prayer meeting was arranged to meet on Sabbath morning in the school house. Soon after this Mr. Hofford was invited to preach there; and in August of that year a church was organized by the Presbytery of Monmouth. Mr. Hofford was elected pastor, and installed in October, to serve this church in connection with Fairview. The next year a building was commenced, and it was dedicated to the worship of God in August, 1874. The pastoral relation was dissolved in 1876. Since then preaching has been maintained quite regularly by young men from Princeton. And a pastor has just been called. The present membership is eight.

## RIVERTON.

Further down the river is another of these points, Riverton. Mr. Hafford commenced preaching here in a school house, in February, 1874. An application was made to the Presbytery of Monmouth, in April following, for an organization. A committee was appointed for that purpose. But the desire was expressed that a building should first be secured. And the financial depression having delayed that object, an organization has not yet been effected. A legal incorporation was secured in July, 1874. And there are encouraging prospects that, under the arrangement with Delanco and Fairview, a flourishing church may soon be planted at this point.

## MANCHESTER.

Many years ago a blast furnace was opened in Manchester, and one of the first railroads in the State was built thence to Toms River. This being the source of life to the village, necessarily produced a changing and uncertain population. Nevertheless the proprietor early turned his attention to securing religious privileges for the people.

In 1841 a house of worship was erected, and dedicated in November of that year, Dr. Samuel H. Cox officiating. The church was organized in the Spring of the next year by the Presbytery of Brooklyn, New School. The succeeding Spring, 1841, Mr. William E. Schenck, now of the Board of Publication, a licentiate of the Presbytery of New Brunswick, was called. Then occurred what is believed to have been the first fraternal correspondence between the Old and New School bodies, between the Presbytery of Brooklyn and the staid, dear old Presbytery of New Brunswick, mother of us all, and ever faithful in sound doctrine. The Church of Manchester was transferred by the former to the latter Presbytery; and Mr. Schenck was ordained and

installed first pastor. A large committee, headed by Dr. Benjamin H. Rice, came down to install him, and the occasion was a memorable one in that part of the country.

Mr. Schenck left in two years, and the church passed through two more brief pastorates before 1851. Then came a period of great depression, the village being nearly depopulated for ten years. Regular services and Sabbath school, however, were maintained by Elder William Torrey, with occasional ministerial help, until August, 1864, when a regular pastor was secured. Then Revs. Charles D. Nott, James Petrie, and E. M. Kellogg came in rapid succession, remaining each but a short space, with almost equal spaces between.

The brief ministry of Dr. Schenck was greatly blessed. But the church has been favored with a constant growth, through its changing history. The present pastor, Rev. B. T. Phillips, was installed May, 1876. The membership is now fifty-six.

#### HOLMANVILLE.

The pastors and supplies who labored at Manchester extended their labors into the country round about. Among other places they maintained regular services at Goshen and Holmanville. And, indeed, it must be stated that the first efforts to carry the Gospel to these places were put forth by the pastors at Perrineville. And especially was very zealous, as well as regular and long-continued, labor given by Dr. Worrell. The people were, for the most part, in straitened circumstances, and hence it required patient and long-continued labor to build up churches.

The first to begin was Goshen, or Cassville. In 1825 a house of worship was built there; and a church has been organized and dissolved. The property was held in trust by Dr. Worrell until 1860, when he transferred the title to the newly elected trustees at Holmanville. And soon after that a new house of worship was erected, which still con-

tinues in the hands of the above named trustees. This field was for many years the scene of labor for many pastors besides those of Manchester and Perrineville; and also of zealous students from the seminary at Princeton. There was a kind of fascination about labor "in the Pines." And we are called upon to bear testimony that it was not as water spilled upon the sand.

About the year 1845 a united effort was made to build a house of worship at Holmanville, to be free to all denominations. The effort was not very successful. The building was nearly finished, but so encumbered with debt that it was about to fall under the hammer. Rev. Mr. Rowell, then at Manchester, visited the place, and offered to secure outside aid on one condition: that every subscriber to the building fund should sign an agreement that it should become a Presbyterian church; giving members of other churches an opportunity to do the same thing. The condition was accepted, the debt was paid, and the title given to Mr. Rowell in trust. This was in 1848. In 1860 the Presbytery of Monmouth organized a church there, embracing the members residing at Goshen, Dr. Worrell and Mr. Kehoo being the committee. Then Mr. Rowell passed the title to the trustees. In 1852 Goshen undertook to build a parsonage, but failed, and lost the property.

In 1861 Rev. Isaac Todd became stated supply at Holmanville. And there, until this day, he has been doing most faithful and self-denying labors. Those labors have been greatly blessed, and in 1874 more than ninety were added to the church. The church has suffered much since that time by death and removal, and numbers now eighty-three members.

#### FARMINGDALE.

Since the formation of this Presbytery, in 1870, its Missionary Committee has labored very zealously and effectively to plant new churches and sustain feeble ones. One of the

first points claiming attention was Farmingdale. Being a railroad junction, it was naturally expected that the place would grow rapidly. In December of that year the Presbytery organized a church there, consisting of ten members, one uniting on profession of faith. These persons came from various churches, and some distant ones.

For nearly a year the new enterprise was temporarily supplied, chiefly by retired brethren at Bricksburg. In October of the next year, 1871, the church was fortunate enough to secure for its first and only pastor Rev. E. J. Pierce, who had but lately been compelled to return from missionary labor on the Gaboon river, Africa. Immediately the blessing of God came down upon the newly-gathered church, and twenty-three persons were added on profession of their faith. Since then there have been constant accessions. But the village has not prospered as it was expected. The financial stringency has been severely felt there; and hence very many have left the place, among them many members of the infant church. So that, though sixty-six persons have been received altogether, only fifty-seven names remain on the active roll.

The Missionary Committee did not abandon the church as soon as organized, but pushed forward at once to build a house of worship; and, with aid from the Church Erection Board, soon succeeded. And the church now owns a beautiful edifice, free from debt. It was dedicated in December, 1870.

### SQUAN VILLAGE.

When the Rev. Charles McKnight was at Shrewsbury, he itinerated all along the shore, and at various points had regular appointments. One of these points was Squan Village. And neighboring ministers after him maintained occasional services. But it was nearly one hundred years before there was a stated supply at that place. In 1843 a free house of worship was erected. This greatly stimulated



the good work, and within five years another house was commenced for the Presbyterians. When this was completed, the people were moved to call a pastor. The Rev. M. Rowell, who, while pastor at Manchester, held regular services at Squan, was in 1848 invited to give all his time to the latter place. In April of that year the Presbytery of New Brunswick organized a church there; and soon after that Mr. Morse was installed as first pastor. The church, from the beginning, has depended upon outside aid, being assisted also by the Board of Missions. This fact has produced fluctuating pastorates and long vacancies.

Revs. H. R. Avery and S. H. Freeman succeeded Rev. Mr. Rowell for brief terms, and several brethren came and preached under a call without being installed as pastors. In 1868 the Rev. C. F. Worrell, D. D., was called, but not installed pastor till January, 1872; and he continues to hold that relation. During his term \$3,000 have been expended in improving the church property, and the amount has nearly all been paid. And now an effort is to be made by the people to walk alone—to become self-sustaining. The present membership is ninety.

#### OCEAN BEACH.

Some gentlemen, chiefly of Trenton, bought a tract of land south of Ocean Grove, and laid out a "city by the sea." They took the name of Ocean Beach, and adopted measures to secure a rapid material growth. With wise liberality they also gave attention to spiritual interests. They offered building lots to any religious denominations that would undertake to build houses of worship thereon. The trustees of Monmouth Presbytery, under orders from that body, secured two of these lots, and the work of establishing a church has been undertaken. Under Dr. Worrell's fostering care a church was organized there on the 20th of March, 1877, the youngest of the sisterhood at the present moment. And immediately efforts are to be made to erect a house of worship.

## BRICKSBURGH.

At the old Bergen iron works a thriving village has suddenly grown up with great rapidity, named Bricksburgh. The proprietor of the lands, mindful of the value of religious privileges, invited the Rev. A. H. Dashiel, Jr., fresh from service as a chaplain in the war of the rebellion, to visit the place. The visit resulted in the removal of Mr. Dashiel, and his permanent location in 1867. He came under a commission from the Home Mission Committee of the New School Presbyterian body. The proprietor, Mr. R. A. Brick, built a parsonage, which he furnished free of charge. Christian people began to come in from New England and New York; and the next year, 1868, steps were taken to secure an organization. The Presbytery of Newark stretched a long and loving arm to them, and sent Drs. Wilson and Aikman to organize them. Sixteen persons constituted the church thus formed.

Mr. Dashiel continued to serve them as stated supply until the reunion and reorganization in 1870, when Bricksburgh came into the loving embrace of Monmouth Presbytery. The second stated meeting of this Presbytery was held in that place in April, 1871, when Mr. Dashiel was installed first pastor. And we enjoyed the pleasing incident of the venerable father of the pastor preaching the sermon. The year before a house of worship and chapel adjoining had been erected, the latter of which was finished just in time for this occasion. The former, owing to the financial depression, has not yet been finished. The present membership is eighty.

## TOMS RIVER.

The aborigines, as they disappeared from New Jersey, left behind them mementoes of their existence in the shape of names imposed upon our mountains and rivers. In the

southern part of the State lived a famous Indian whose favorite river bears his name, although this honor is disputed by a white hunter. Upon that river, near its mouth, was early built a small town called Dover. During the war of the Revolution it was the scene of a contest between a devoted band of patriots and another of miscreant loyalists. The former, running short of ammunition, were forced to surrender, and the town was utterly destroyed. It was long in rebuilding, and as it gradually emerged from its ashes, it never acquired any other name than Toms River. When, in 1850, Ocean county was incorporated, the seat of justice was fixed here, and immediately the place took on more importance. It had often been visited by Presbyterian ministers in preaching excursions. And now this seed began to bear fruit.

The Presbytery of New Brunswick made this place a regular preaching station. Several ministers were here as stated supplies at various times. Among others was Rev. Thomas S. Dewing, who labored here from 1850 to 1852. And in 1853 the corner stone of a house of worship was laid. But it was not dedicated until September, 1858, at which time the church was organized. Rev. Mr. Milne served as stated supply for a time; and in the fall of 1861 Rev. J. H. Frazee came, and soon after was settled as first pastor. He was followed, in rapid succession, by Revs. J. T. H. Waite and C. H. Holloway; and, last of all, came Mr. Frazee for a second term. But the second term was shorter than the first, and now the pulpit is vacant. But another pastor—Rev. John Hancock—has been called, and we hope he will not be an “itinerary without system.”

In the brief existence of that church one hundred and sixty-five persons have been communicants therein. And now there are ninety-four members.

#### FORKED RIVER.

Southward from Toms River stretches a fertile strip of country quite thickly populated. On this ground, it is

claimed, John Murray proclaimed the doctrine of universal salvation for the first time in this country, and their Church of Good Luck is located there. All along the shore the ministers of Shrewsbury and Freehold were accustomed to preach a different doctrine during the last century. How far south they came cannot be known; but many years ago a preaching station was established at Cedar Creek, and in course of time a building for that use was erected. But Toms River on the one side, and Forked River on the other, advanced more rapidly than Cedar Creek. The church could not be established there. The property was bought by Rev. C. F. Worrell in 1857, and in 1865 the house was taken down and transferred to Forked River, on a plot of land given by Mr. James Jones. There was occasional preaching here until the Summer of 1871, when Mr. James M. Denton began regular services.

In June, 1873, this Presbytery organized the church there, and in the following November ordained and installed Mr. Denton as first pastor. A gracious outpouring of the Holy Spirit was enjoyed during the last year, and twenty-two were added to the church. Recently thirteen members have gone off to form the new church at Barnegat, leaving twenty-six at Forked River.

#### BARNEGAT.

Like many other places along the shore, Barnegat has long been an occasional preaching station. But Mr. Denton soon established regular services there in connection with his charge at Forked River. In February, 1876, the church of Barnegat was organized, with nine members. There is great need for a house of worship, and negotiations are now in progress by which it is hoped the church will soon come into possession of a hall that will be suitable for this purpose. Rev. Mr. Denton is engaged as stated supply, and the prospect is hopeful. There are now thirteen members.

## TUCKERTON.

The most distant point south in the bounds of this Presbytery is Tuckerton. Here strong prejudices existed against Presbyterian doctrines and worship. A select female school, established in 1850, by Messrs. Sapp and Pharo, did much to remove these prejudices. Another thing that helped that result was that regular services were commenced in 1849, and long maintained, by Revs. A. H. Brown and R. H. Reeves. Another minister (Rev. S. Miller) rendered valuable service there in connection with his charge at Mt. Holly. It was during his ministry there, 1859, that a house of worship was erected. In January of that year the Presbytery of Burlington organized the church with five members. During the year before, Dr. Van Rensselaer spent a Sabbath there, and became so much interested that he left a legacy to the new church.

The new enterprise depended upon supplies, chiefly by Rev. Samuel Miller, until May, 1863, when Rev. K. P. Ketcham was installed first pastor. But this field has been a kind of training school for ministers, having had five pastors in twelve years, and Rev. S. R. Anderson serving for half that space. But the lack in this respect was, to some extent, supplied by the untiring zeal and labors of Elder Joseph B. Sapp, from the beginning to the present day. In May of last year Mr. J. Wynne Jones was ordained and installed pastor, and under his ministry the prospects of the church are promising. Previous to this Tuckerton had been associated with Bass River; at the beginning of this pastorate it began to stand alone. The membership is now forty-five.

## BASS RIVER.

At Bass River, a point a few miles in the interior from the one just mentioned, a house of worship had been erected in 1850. But for ten years there was no organiza-



tion, though for the most part of that time there were regular supplies. In February, 1861, a church was organized here by the Presbytery of Burlington, the same ministers acting as the committee as in the organization at Tuckerton—Revs. S. Miller and A. H. Brown. There were, however, no ruling elders until 1875, the church being under the care of the Tuckerton Session.

Bass River continued associated with Tuckerton in the same pastoral charge until last year, since which it has stood alone, but without a pastor, and enjoying only occasional supplies. The present membership is nineteen.

#### WHITING AND SHAMONG.

Southward from Manchester, on the New Jersey Southern Railroad, are several points that have commanded the attention of the Missionary Committee of Presbytery. In August, 1875, a church was organized called the Church of Whiting and Shamong. At Whiting a good church edifice was built in the same year, and dedicated in October. At Shamong another house was built last year, and probably, if times revive, there will soon be an application for an organization there.

At present Rev. George W. Cottrell is acting as stated supply, and he has under his care a tract eighteen miles long and fourteen miles wide. The population is scattered, concentrated for the most part at four railroad points—Whiting, Wheatland, Woodmansie, and Shamong. There are sixteen members in the new church. And it is hoped that returning prosperity to the communities will add to the members in the church.

#### CONCLUSION.

Such is a brief and imperfect sketch of the history of the churches embraced in this Presbytery. The amount of tears and toil, of self-denial and sacrifice, required to attain

the results indicated, none can tell. But the tears are in a bottle; the toil is remembered; the sacrifices are rewarded. Even on earth they are bringing forth fruit, "the wilderness and the solitary place have been made glad by them." In the eyes of all men it is seen that this "labor has not been in vain in the Lord." And to-day we live to see history making more rapidly than ever. The historian must not go to sleep, or new churches will be knocking at his door for record, and old ones will be pointing to expansion and improvements coming too rapidly for notice.

Hitherto it has been mainly a time of planting. Now, while we must continue to plant new fields, we are permitted to see the old fields bringing forth fruit, and "the fruit thereof even now shakes like Lebanon." But the narrator may not pause for long drawn-out reflections upon such a narrative. Only this may be said, in closing: the lessons are patent—the reflections suggest themselves.

We shall be very slow of heart to believe, if we are not inspired, by such a review of the past, with a stronger faith in the progress and triumph of the Redeemer's Kingdom. And we shall be very laggard in love if we are not animated to renewed zeal in such a cause as this, and be more willing than ever to spend and be spent in a service that is certainly to lead to such glorious results as are predicted by the prophet when he says: "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

## LIST OF PASTORS OF THE VARIOUS CHURCHES.

The date of organization of the churches follows the name, except as to four, which were never organized. Pastors marked with an asterisk (\*) died in office.

### ALLENTOWN. BEFORE 1722.

	Installed.	Dismissed.
Eleazar Wales.....	1730.....	Sept. 19, 1734
Charles McKnight.....	July, 1774.....	October, 1766
William Schenck.....	1774.....	1778
George Faitoute.....	1779.....	1781
Joseph Clark.....	June, 1788.....	April 26, 1796
John Cornell.....	June 23, 1800.....	Feb'y, 1820
Henry Perkins, D. D.....	Dec. 6, 1820.....	April 28, 1864
K. P. Ketcham.....	Aug. 31, 1864.....	April 11, 1871
Lawrence M. Colfelt.....	May 9, 1872.....	Mar. 13, 1874
George Swain.....	Nov. 11, 1874.....	

### BEVERLY. Oct. 1, 1852.

Charles K. Bliss.....	April, 1859.....	1862
D. G. Mallery.....	June, 1865.....	*April, 1868
Alex. Fullerton.....	Nov. 22, 1870.....	Sept. 3, 1872
J. Hall McIlvaine.....	June 26, 1873.....	

### BORDENTOWN. MAY 14, 1848.

Alden Scovel, (Stated Supply).....	1848.....	1866
Joseph Greenleaf, Jr.....	May, 1866.....	Feb. 21, 1871
Rufus Taylor, D.D.....	Jan. 5, 1874.....	Nov. 1, 1874
Leigh Richmond Smith.....	Sept. 9, 1875.....	Nov. 8, 1876

### BRICKSBURG. APRIL 28, 1868.

Alfred H. Dashiel, Jr.....	April 12, 1871.....	
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### BURLINGTON. JULY 7, 1836.

Cortlandt Van Rensselaer, D.D.....	June 29, 1827.....	May 13, 1840
Shepard K. Kollock.....	Sept. 15, 1842.....	April 23, 1846
R. B. Westbrook.....	Oct. 28, 1852.....	Oct. 10, 1854

	Installed.	Dismissed.
F. Reck Harbaugh.....	Nov. 1, 1854.....	Sept. 28, 1858
John Chester.....	Sept. 14, 1859.....	Feb. 20, 1864
Edward B. Hodge.....	April 28, 1864.....	

## COLUMBUS. AUGUST 15, 1835.

Samuel Miller, (Stated Supply)....	1845.....	1865
Henry S. Butler.....	Oct. 23, 1866.....	April 14, 1868
Henry R. Hall.....	May 4, 1869.....	

## CRANBURY FIRST. BEFORE 1733.

Charles McKnight.....	July 13, 1744.....	October, 1756
Thomas Smith.....	Oct. 19, 1762.....	*Dec. 23, 1789
Gilbert Tennent Snowden.....	Nov. 24, 1790.....	*Feb. 20, 1797
George S. Woodhull.....	June 6, 1798.....	May 4, 1820
Symmes C. Henry, D.D.....	August 8, 1820.....	*Mar. 22, 1857
Joseph G. Symmes.....	May 28, 1857.....	

## CRANBURY SECOND. JUNE 28, 1838.

Joseph W. Blythe.....	Feb. 13, 1839.....	April 20, 1856
Thomas D. Hoover.....	Feb. 3, 1857.....	*May 22, 1867
J. B. H. Janeway.....	Jan. 28, 1868.....	March 3, 1869
Joseph S. VanDyke.....	May 13, 1869.....	

## CREAM RIDGE. APRIL 26, 1864.

Benjamin H. Withrow.....	Aug. 31, 1864.....	Mar. 23, 1869
William G. Cairnes.....	Sept. 14, 1869.....	July 2, 1876
E. E. Moran.....	June 12, 1877.....	

## DAYTON. OCTOBER 16, 1869.

Joseph W. Hubbard.....	Nov. 10, 1870.....	August 3, 1875
Adrian Westveer.....	Dec. 16, 1875.....	

## DELANCO. AUGUST 25, 1872.

Martin L. Hofford.....	Oct. 9, 1872.....	Nov. 8, 1876
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## FAIRVIEW. DECEMBER 29, 1867.

Martin L. Hofford.....	Oct. 9, 1872.....	Nov. 8, 1876
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## FARMINGDALE. DECEMBER 29, 1870.

Epaminondas J. Pierce.....	Jan. 15, 1872.....	
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## FORKED RIVER. JUNE 17, 1873.

James M. Denton.....	Nov. 25, 1873.....	
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## FREEHOLD. FEBRUARY 21, 1838.

	Installed.	Dismissed.
Daniel V. McLean, D.D.....	Nov. 5, 1838.....	Oct. 16, 1850
Samuel D. Alexander, D.D.....	Feb. 19, 1851.....	April 22, 1856
Frank Chandler.....	May 19, 1857.....	

## HIGHTSTOWN. MAY 6, 1857.

Rufus Taylor.....	Dec. 27, 1857.....	Oct. 1, 1861
Samuel S. Shriver.....	Oct. 31, 1862.....	July 1, 1869
Jesse B. Davis.....	Sept. 5, 1869.....	

## HOLMANVILLE. SEPTEMBER 16, 1860.

Isaac Todd.....(Stated Supply)...April, 1861.....

## JAMESBURG. JUNE 6, 1854.

J. Halstead Carrol.....	May 30, 1855.....	Feb. 2, 1858
William M. Wells.....	Nov. 4, 1858.....	July 1, 1869
Benjamin S. Everitt.....	Nov. 2, 1869.....	

## MANALAPAN. JULY 31, 1856.

John L. Kehoo.....	June 30, 1856.....	April 26, 1874
George Warrington.....	Dec. 16, 1874.....	

## MANCHESTER. MARCH 13, 1842.

William E. Schenck, D.D.....	Feb. 28, 1843.....	May 14, 1845
Morse Rowell.....	Dec. 9, 1845.....	April 1, 1848
Charles D. Knott.....	Aug. 11, 1864.....	Aug. 24, 1865
James Petrie.....	Nov. 15, 1866.....	Mar. 12, 1872
E. M. Kellogg.....	July 24, 1873.....	Oct. 22, 1874
B. T. Phillips.....	May 9, 1876.....	

## MATAWAN. AUGUST 31, 1820.

Charles McKnight.....	April 21, 1767.....	*Jan. 1, 1778
Eli F. Cooley.....	August, 1820.....	April, 1823
Clifford S. Ames.....	1828.....	1832
George S. Woodhull.....	March 5, 1833.....	*Dec. 25, 1834
Charles Webster.....	Nov. 6, 1838.....	April 24, 1849
John M. Rogers.....	Feb. 20, 1850.....	July 7, 1867
James O. Denniston.....	Jan. 27, 1869.....	Jan. 3, 1871
J. Henry Kaufman.....	Oct. 13, 1871.....	*Oct. 27, 1873
J. M. Anderson.....	June 30, 1874.....	

## MOUNT HOLLY. OCTOBER 27, 1839.

Samuel Miller, D.D.....	Jan. 29, 1850.....	Oct. 31, 1873
R. Randall Hoes.....	July 2, 1875.....	



## OCEANIC. APRIL 23, 1861.

	Installed.	Dismissed.
Albert B. King.....	Oct. 22, 1861.....	July 1, 1862
Alex. Clement.....	Nov. 17, 1865.....	Mar. 14, 1868
James McFarlane.....	April 30, 1868.....	*Apr. 23, 1871
Chas. S. Newhall, (Stated Supply).....	June 20, 1874.....	

## PERRINEVILLE. JUNE 2, 1826.

William Woodhull.....	Sept. 6, 1826.....	May 7, 1832
L. S. Beebe.....	Sept. 16, 1834.....	Nov. 8, 1836
William S. Betts.....	June 13, 1838.....	Aug. 25, 1840
Charles F. Worrell, D.D. ....	April 2, 1842.....	Mar. 9, 1867
Daniel F. Lockerby.....	July 13, 1869.....	Sept. 9, 1871
George W. McMillan.....	Nov. 1, 1873.....	

## PLATTSBURG. 1844.

J. B. Davis.....	Mar. 19, 1850.....	May 10, 1850
J. E. Miller.....	Feb. 22, 1865.....	Oct. 3, 1866
Henry R. Hall.....	June, 1872.....	

## PLUMSTEAD. APRIL 18, 1847.

J. B. Davis.....	Mar. 19, 1850.....	May 10, 1852
J. E. Miller.....	Feb. 22, 1865.....	Oct. 3, 1866
William G. Cairnes.....	Sept. 14, 1869.....	April 16, 1871

## PROVIDENCE. OCTOBER 16, 1865.

Henry S. Butler.....	Oct. 30, 1866.....	April, 1868
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## RED BANK. JULY 15, 1852.

F. Reck Harbaugh.....	Oct. 26, 1853.....	Oct. 23, 1854
William Scribner.....	Feb. 7, 1855.....	Feb. 2, 1858
D. Dubois Sahler.....	July 20, 1859.....	July 23, 1863
Daniel V. McLean, D.D.....	March 9, 1864.....	*Nov. 23, 1869
John R. Hamilton.....	June 7, 1870.....	Oct. 2, 1873
F. Reck Harbaugh.....	May 18, 1874.....	

## SHREWSBURY. BEFORE 1733.

Samuel Blair.....	Sept., 1734.....	Sept. 5, 1739
Elihu Spencer, D.D. ....	May, 1761.....	May, 1764
Charles McKnight.....	April 21, 1767.....	*Jan. 1, 1778
Rufus Taylor.....	Nov. 11, 1840.....	April, 1852
Thaddeus Wilson.....	October, 1852.....	

## SOUTH AMBOY. DECEMBER 14, 1864.

	Installed.	Dismissed.
William E. Westervelt.....	Nov. 8, 1865	June 22, 1869
John Brash.....	Jan. 18, 1871	Nov. 22, 1871
Robert J. Burt.....	June 5, 1872	

## SQUAN VILLAGE. APRIL 11, 1848.

Morse Rowell.....	June 13, 1850	May 5, 1856
Henry R. Avery.....	Feb. 24, 1857	Nov., 1858
S. A. Freeman.....	June 7, 1864	Nov. 4, 1868
Charles F. Worrell, D.D.....	Jan. 31, 1872	

## TENNENT. BEFORE 1706.

John Boyd.....	Dec. 29, 1706	*1708
Joseph Morgan.....	Sept. 20, 1710	Sept., 1728
John Tennent.....	Nov. 19, 1730	*Apr. 23, 1732
William Tennent.....	Oct. 25, 1733	*Mar. 8, 1777
John Woodhull, D.D.....	1779	*Nov. 23, 1824
Job F. Halsey, D.D.....	June 14, 1826	March 5, 1828
Robert Roy.....	Feb. 18, 1829	*Mar. 15, 1832
Daniel V. McLean, D.D.....	October, 1832	Nov. 8, 1836
James Clark, D.D.....	Nov. 8, 1837	Oct. 2, 1839
Luther H. VanDoren.....	June 17, 1840	July 5, 1856
Donald McLaren.....	July 1, 1857	Nov. 5, 1862
Archibald P. Cobb.....	August 8, 1863	

## TOMS RIVER. SEPTEMBER 25, 1858.

John H. Frazee.....	May 7, 1862	Sept. 1, 1866
James T. H. Waite.....	June 10, 1867	Dec. 1, 1871
Charles H. Holloway.....	Oct. 31, 1872	April 15, 1873
John H. Frazee.....	Nov. 18, 1874	March 1, 1877
John Haneock.....	May 2, 1877	

## TUCKERTON. JANUARY, 1859.

Kneeland P. Ketcham.....	May 5, 1863	Aug. 31, 1864
S. H. Thompson.....	Nov., 1865	April 10, 1867
G. T. Le Boutillier.....	June 9, 1867	Aug. 4, 1869
S. R. Anderson..(Stated Supply).....	June, 1869	Feb'y, 1875
J. Wynne Jones.....	May 16, 1876	





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